



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Eqtaraba'te</i> ⁵⁶¹⁶ (<i>festinately-approached</i>) ^w 'The Hour ^w and split/halved the moon ^{x5617} .	اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾
2. And <i>en (if)</i> see they ^z an <i>Aya'tan</i> ^w (<i>miracle</i>) they ^z shun and say they ^z : a magic continuer ⁵⁶¹⁸ .	وَأَن يَرَوْا ءَايَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
3. And denied they ^z and <i>ettaba'ao</i> (<i>closely-followed they^z</i>) their <i>ahwa</i> ⁵⁶¹⁹ (<i>tendentious likings</i>); and every matter (<i>has</i>) a <i>mustagarron</i> ⁵⁶²⁰ (<i>long-term-abode/ultimate realization</i>).	وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾
4. And <i>laqad</i> (<i>verily, already and affirmatively</i>) came (<i>to</i>) them of the <i>anba'e</i> ^{w5621} (<i>significant-and-availing-news</i>) ^w what (<i>is</i>) in it ^x <i>muḥdajaron</i> (<i>deterrent/determent</i>).	وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾
5. An ultimate ^w <i>hekmaton</i> ^{w5622} (<i>wisdom</i>) ^{w5623} so not enrich ⁵⁶²⁴ the <i>notho're</i> (<i>iterative warners/warnings</i>).	حِكْمَةً بَلِغَةً فَمَا تَغْنِ الْنُذُرُ ﴿٥﴾
6. So let [<i>you</i> ^s] divert <i>a'n</i> (<i>off</i>) them; day summons the summoner to a thing <i>nukkor</i> ⁵⁶²⁵ (<i>hardest: demur/most tortuous affecting its subjects</i>).	فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَّكَرٍ ﴿٦﴾
7. <i>Khushsha'an</i> ⁵⁶²⁶ (<i>submittingly subdued</i>) (<i>are</i>) their <i>abssa'ro</i> (<i>insights/discernments</i>); they ^z emerge (<i>resurrect</i>) from the <i>ajda'the</i> (<i>tombs</i>) as if they (<i>were</i>) locusts-scatterers-/scattering.	خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
8. <i>Muhtteena</i> (<i>they that hasten with gaze and extended necks</i>) to the summoner; say the disbelievers, this day (<i>is</i>) arduous.	مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾

⁵⁶¹⁶ The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب", i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach/nighing! So, "festinately" is used to qualify the approach in order to intensify it! And the "w" superscript is for the feminine "إت".

⁵⁶¹⁷ According to various Hadeeths, see various تفاسير, such as القرطبي, the splitting of the moon during Mohammad' (SAWS) time was in two parts, some say two halves, i.e. "شقين" as stated in Ibn Katheer's Tafseer, commentary and explanation! However, the expression "(Had) split/halved the moon" = an Arabic tongue expression meaning the matter has become rather clear/cleared!

⁵⁶¹⁸ The word "مستمر" = "continuer" or also "goer," i.e. that which came and went by!

⁵⁶¹⁹ The word "هوى", is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the Qur'an and Hadeeth.

⁵⁶²⁰ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

⁵⁶²¹ See the Lexicon attached to this Translation for "naba'al".

⁵⁶²² See the Lexicon attached to this Translation for "bekma".

⁵⁶²³ Ibid!

⁵⁶²⁴ The word "تغني" has double meanings: (1) enriches, (2) suffices! But "enriches" includes suffice and not vice versa! As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task! Hence "enriches" is superior!

⁵⁶²⁵ The word "نكر" i.e. that which involves the superlatives, i.e. hardest and most torture or the like! See التاج!

⁵⁶²⁶ The word "خشعا" = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it per se! The word "خشوع" in "خشعا" = *khushsha'an* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior! However, "خشوع" denotes submission or subduing of sight and sound as well! So "خشعا" are those who submittingly subdued their body, sight and sound! Also some time "الخاشعون" = they who bow in the Prayer! See البصائر واللسان! Since this Ayah speaks about their sights being "خشعا" that means their sights are submittingly subdued!

9. Denied-she ^{y5627} before them Nooben's (Noah's) people; so they ^z denied Our <i>abda</i> ⁵⁶²⁸ (a slave) and said they ^z : a maniac ⁵⁶²⁹ and <i>izdojera</i> (had been deterred) ⁵⁶³⁰ .	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عِبْدَنَا وَقَالُوا مُجْنُونٌ وَازْدَجَرَ ۝
10. So [he] invoked his Lord: surely I am <i>maghloobon</i> (he who had been prevailed upon); so let [Your] succor/avenge-for [me] ⁵⁶³¹ .	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ۝
11. So We opened the Heavens ^w doors by water downpour.	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ۝
12. And <i>fajjarna</i> (We caused to gush) the Earth ^w (by) wells ^w ; so met the water on a matter <i>qad</i> (already and affirmatively) (had been) fated ⁵⁶³² .	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدَرٍ ۝
13. And We bore him on possessor ^w (of) planks and <i>dosor</i> ⁵⁶³³ (palm-tree fibers/ nails).	وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْحِ وَدُسِرِ ۝
14. It ^w runs ^w by Our Eyes, requital for whomever [he] [was] <i>kofera</i> ⁵⁶³⁴ (disbelieved/ rejected).	تَجْرَىٰ بِأَعْيُنِنَا جَزَاءٌ لِّمَن كَانَ كُفْرٌ ۝
15. And <i>laqad</i> (verily, already and affirmatively) We left it ^w an <i>Aya'tan</i> ^w (sign/ proof); is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُّدَكِّرٍ ۝
16. Then how [was] My torment, and [My] <i>notho're</i> ⁵⁶³⁵ (iterative warners/ warnings).	فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۝
17. And <i>laqad</i> (verily, already and affirmatively) We facilitated The Qur'an for the <i>thekre</i> (remembering by heart); ⁵⁶³⁶ so is (there) of <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝
18. Denied-she ^{y5637} <i>Aadon</i> ; so how [was]: My torment and [My] <i>notho're</i> ⁵⁶³⁸ (iterative warners/ warnings).	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۝
19. Verily We sent on them <i>ssarssaran</i> (severely cold and intensely noisy) wind ^w in a misfortuned-day, continuer.	إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ فَخِشٍ مُّسْتَمِرٍّ ۝
20. [It ^w] wrests ^w the mankind <i>ka'annabum</i> (as if they were) <i>ajazoo</i> ⁵⁶³⁹ (date-palms-stumps) <i>munga'eren</i> (that got uprooted).	تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ۝
21. Then how [was]: My torment and [My] <i>notho're</i> ⁵⁶⁴⁰ (iterative warners/ warnings).	فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۝

⁵⁶²⁷ The word “كَذَّبَتْ”= denied-she^y has a “hidden” pronoun in reference to the tribe of Quraysh! See إعراب القرآن، إلهام محمد صافي. Clearly “tribe” = “قبيلة” is a feminine gender, so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”.

⁵⁶²⁸ The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁵⁶²⁹ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

⁵⁶³⁰ The word “ازدجر” means he had been deterred from inviting others to Allah's cause by his people's abusing and dissuading him from his cause!

⁵⁶³¹ That is You succor me, or for me over my people!

⁵⁶³² That is decreed and well measured in advance by divine plan!

⁵⁶³³ The word “dosor” has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) the front of the ship, which pushes the water! See التفسير القرطبي

⁵⁶³⁴ Qur'an commentators maintain that the expression “لَمَنْ كَانَ كُفْرٌ” = “whoever was disbelieved/rejected,” refers to messenger Noah! It could also refer to Allah, as His messenger Noah was disbelieved/rejected! See القرطبي!

⁵⁶³⁵ The word “نُذْرٍ” is infinitive noun, as in وَ عَنِ الْفَرَا الْقُرْطَبِي and others, referring to Allah, i.e. the warning is His, and since it's in the infinitive, therefore it is qualified by the word “superlative.” Also, speaker's pronoun “ي” in “نُذْرٍ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، إلهام محمد صافي

⁵⁶³⁶ Says القرطبي in his تفسير for the word “لِلذِّكْرِ” means for remembering by heart, Allah will assist!

⁵⁶³⁷ The word “كَذَّبَتْ”= denied-she^y is in reference to the tribe of “Aad.” Clearly “tribe” is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”= denied-she!

⁵⁶³⁸ See footnote 5545 above regarding “نُذْرٍ”!

⁵⁶³⁹ The “stump” is the base of the tree in the ground from which the roots shoot! See Webster's Unabridged Dictionary!

⁵⁶⁴⁰ See footnote 5545 above regarding “نُذْرٍ”!

22. And <i>laqad</i> (verily and affirmatively) We facilitated The Qur'an for the <i>thekre</i> ⁵⁶⁴¹ (remembering by heart); so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾
23. Denied-she ^y <i>Thamoodo</i> by the <i>notho're</i> ⁵⁶⁴² (iterative warners/ warnings).	كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾
24. So they ^z said: is a human of us, one <i>nattabe'abo</i> ([we] closely-follow him); verily we then surely (are) in a misguidance/waste and a <i>Su'aren</i> ⁵⁶⁴³ (madness/intense heat as it were that of Hell).	فَقَالُوا أَأُشْرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾
25. Has (had been) cast the <i>thekro</i> (Qur'an/message) on him from among us; rather he (is) <i>kaththabon</i> (iterative liar) insolent.	أَءَلْفِيَ الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾
26. Shall know they ^z tomorrow who ^a (is) the <i>kaththabo</i> (iterative liar) the insolent.	سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ ﴿٢٦﴾
27. Verily We (are) senders (of) the she-camel, an essay ^w for them; so <i>ertageb</i> ⁵⁶⁴⁴ : (let-[you ^s] observe/watch) them and <i>essta'ber</i> ⁵⁶⁴⁵ (let-acquire patience [you ^s]).	إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ فَأَرْتَقِبْهُمْ وَأَصْطَبِرْ ﴿٢٧﴾
28. And <i>nabbe'hum</i> (let inform them [you ^s] by piece-of-significant-and-availing-news) that the water (is) an apportionment ^w among them; every <i>sherbon</i> ⁵⁶⁴⁶ (drink-portion) <i>muhtadharon</i> (that which is made present predeterminedly vis-à-vis time and place).	وَنَبِّئُهُمْ أَنَّ الْمَاءَ فِسْمَةٌ بَيْنَهُمْ كُلَّ شَرْبٍ مُحْتَضِرٌ ﴿٢٨﴾
29. Then <i>nadan</i> ⁵⁶⁴⁷ (they ^z pridefully and instigatingly summoned) their companion; so [he] partook ⁵⁶⁴⁸ [her] then [he] hamstrung [her].	فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾
30. Then how [was]: My torment and [My] warning ⁵⁶⁴⁹ .	فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٠﴾
31. Verily We sent on them a she-shriek she-one, so they ^z were like <i>hasheme</i> (dry leaves) (of) the trellis-(doer).	إِنَّا أَرْسَلْنَا عَلَيْهَا صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَتِّظْرِ ﴿٣١﴾
32. And <i>laqad</i> (verily and affirmatively) We facilitated The Qur'an for the <i>thekre</i> (remembering by heart); so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾
33. Denied-she ^y <i>Lootent's</i> (Lott's) people by the <i>notho're</i> (iterative warners/ warnings).	كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾
34. Verily We sent on them <i>ha'sseban</i> (stone-storm); except <i>Lootten's</i> (Lott's) <i>aa'la</i> (family/ house/ kin) <i>najjayna</i> (We iteratively delivered) them by a <i>sa'har</i> (dawn's ere).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ حَظَيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾
35. A boon ^{w5650} from <i>endana</i> (by: munificence/ Rule of Us); like <i>tha'leka</i> (he-that-afar-it/that) We requite whom ^p [he] thanked.	نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾
36. And <i>laqad</i> (verily and affirmatively) [he] warned them ⁵⁶⁵¹ (about) Our [she-seizing]; then they ^z dubitated by the <i>notho're</i> ⁵⁶⁵² (iterative warners/ warnings).	وَلَقَدْ أُنذَرَهُمْ بِطُغْيَانِنَا فَتَمَارَوُا بِالنُّذُرِ ﴿٣٦﴾

5641 See footnote 5546 above regarding remembering!

5642 The word “النُّذُرِ” could be plural for “نَذِيرٌ”, see التاج, or warning, see القرطبي!

5643 The word “سُعُرٍ” has double meanings: “madness” or “intense heat.” That is madness or hell!

5644 That is you wait for their termination!

5645 The word “أَصْطَبِرْ” means acquirer patience or he who was being tested for his patience or acquiring it!

5646 The word “شَرْبٍ” with a كسرة on the ش, means a drink-portion! See تفسير القرطبي!

5647 That is they summoned him by instigating him, see تفسيري القرطبي, and that نادى means تفاخر, see اللسان!

5648 The word “تَعَاطَى” = “تَنَاولَ” from “عَطَوْتُ” that is “إِتَنَاولْتُ”!

5649 See footnote 5545 above regarding “نُذْرٍ”!

5650 See the Lexicon attached to this Translation for “ne'amah” (“boon”)!

5651 That is their messenger Loott (Lot)!

37. And <i>laqad</i> (verily, already and affirmatively) they ^z seduced him ^a n (regarding) his guests; so We effaced their eyes; so let-taste you ^z My torment and [My] <i>notho're</i> ⁵⁶⁵³ (iterative warners/ warnings).	وَلَقَدْ رَاَوْدُوهُ عَنْ ضَيْفِهِۦ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرٌ ﴿٦٧﴾
38. And <i>laqad</i> (verily, already and affirmatively) <i>sabbahahum</i> (occurred to them by morning/early dawn) a torment <i>mustagarron</i> ⁵⁶⁵⁴ (permanent-abode/ ultimate realization).	وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ﴿٦٨﴾
39. So let-taste you ^z My torment and [My] <i>notho're</i> ⁵⁶⁵⁵ (iterative warners/ warnings).	فَذُوقُوا عَذَابِي وَنُذِرٌ ﴿٦٩﴾
40. And <i>laqad</i> (verily and affirmatively) We facilitated the Qur'an for the <i>thekre</i> (remembering by heart); so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٧٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) came (to) Pharaoh's <i>aa'la</i> (family/ house/ kin/ chiefs/ followers) the <i>notho're</i> (iterative warners/ warnings).	وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٧١﴾
42. They ^z denied by Our <i>Aya'te</i> ^w (miracles) all (of) it ^w ; so We took them, a taking (by) Mighty <i>Mug'tadder</i> (Overcomeer/ - Prevailer).	كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٧٢﴾
43. Are your ⁿ disbelievers <i>khayron</i> (choicer/ superior/ worthier) than <i>o'la'ekum</i> (those) or for you ^b a disencumberment ^w in the <i>Zubo're</i> (writ).	أَكْفَارَكُمْ خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٧٣﴾
44. Or they ^z say: we (are) together succorers (of each other).	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٧٤﴾
45. <i>Sayoub'zamo</i> (shall be affirmably defeated) the gathering and they ^z turn-away/ divert the rears.	سَيَبْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٧٥﴾
46. Rather The Hour ^w (is) their appointment and The Hour ^w (is) graver and bitterer.	بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرٌ ﴿٧٦﴾
47. Verily the criminals (are) in a misguidance/waste and <i>so'ren</i> ⁵⁶⁵⁶ (madness/ intense heat, as if it were of Hell).	إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٧٧﴾
48. Day (to be) they ^z dragged in The Fire ^w on their faces: let-taste you ^z touch (of) <i>Sagar</i> ⁵⁶⁵⁷ (specific Hell which flings its associates/ companions).	يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٧٨﴾
49. Verily We: every-thing We created it ^x by a <i>qadar</i> ⁵⁶⁵⁸ (fate/ measure).	إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٧٩﴾
50. And not Our command except a she-one as a glance by the sight.	وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٨٠﴾
51. And <i>laqad</i> (verily, already and affirmatively) We perished your ⁿ resemblers; so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٨١﴾
52. And every-thing they ^z did (is) in the <i>Zobo're</i> (writ).	وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٨٢﴾
53. And every a small and a big (is) <i>mustattaron</i> (that which had been inscribed).	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٨٣﴾

⁵⁶⁵² See footnote 5545 above regarding “نُذِر”!

⁵⁶⁵³ Ibid!

⁵⁶⁵⁴ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

⁵⁶⁵⁵ See footnote 5675 above regarding “نُذِر”!

⁵⁶⁵⁶ The word “سُعُر” has double meanings: “madness” or intense heat, as that of Hell That is madness or hell

⁵⁶⁵⁷ The word “Sagar”= “سَقَر” is a proper name of specific descending level = “درجة” of Hell which flings its associates/companions!

⁵⁶⁵⁸ The word “قَدَر” = “measure,” but since such a measure is by Allah I think the word “fate” is fitter!

54. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and rivers⁵⁶⁵⁹.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a truthful-seat⁵⁶⁶⁰ *enda* (by munificence of/by Rule of) a King *Mug'tadder* (Overcomeer/Prevailer).

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

⁵⁶⁵⁹ In some recitations the word “نَهَرٍ” is “نَهْرٍ” with ضمة on both the ن and هـ, meaning *constant days' light*! See القرطبي!

⁵⁶⁶⁰ The say: “مَقْعَدٍ صِدْقٍ” is an Arabic *tongue* expression meaning: a seat of *gratification*, *gratifying the sitter*!